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FOR THE CHRISTIAN MONITOR.

Essays on Truth & Error. No. VI.

ON THE PERSON AND ATONEMENT OF CHRIST.

IN our last number we shewed that all men have transgressed God's holy law, and without pardon, are liable to suffer the pains of eternal perdition. We took a survey of their total and universal corruption, and saw them cast out in their blood in the open field as objects of God's utter abhorrence, ready to be consumed by the fire of his righteous indignation. Beholding this scene, if we had never heard of a method of salvation, and were not ourselves numbered with the criminals, we should say, there is no hope; God's justice absolutely requires to be glorified in the total destruction of the ungodly race; and he cannot have mercy without derogating from his glory by conniving at sin.

Must we then fall, without remedy, into the hands of an angry God? Must we all forever lie down in sorrow?—God would have been adored by all holy beings, as glorious in holiness, if he *had* executed his law, and thrust us down to hell with the angels who rebelled. But glory be unto God in the highest,

that he has had mercy upon us. He has devised a wonderful plan of redemption; a Savior has appeared on earth; and God is in Christ reconciling the world unto himself. To reveal this Savior, in his person, his offices, and his work, is the principal object of the dispensation of the gospel. It is of the utmost consequence to every soul of man, that he should obtain correct views of Him; for, to know him is life eternal; to neglect him is certain and aggravated ruin.

Respecting the *Person* of the Redeemer, we shall not enlarge; supposing that few, if any, readers of the Monitor either deny or doubt his essential Deity, united with proper humanity. They do not believe, with Socinians, that their Savior is merely a *man*, a *prophet*, like Moses or Elijah. They do not imagine, with Arians, that he is a *superangelic creature*, and nothing more. They do not view him as a *derived, inferior, and dependent Deity*. They do not regard him as a *constituted or delegated GOD*, when in essence he is only a created being. But they believe, with the sacred writers, that our *Redeemer* is *mighty*, and that *Jehovah of hosts* is *his name*: that he is *God manifest in the flesh*; the *true God*; the

Alpha and Omega, the First and the Last, the Beginning and Ending, the Almighty. We confess that this is a mysterious truth; and so says the Apostle, *Great is the mystery of Godliness.* Connected with the doctrine of the Deity of the Holy Spirit, it implies a distinction in the Godhead which has been termed a Trinity in Unity.

Our Redeemer, in the various offices of Prophet, Priest, and King, performs many different acts relating to the salvation of sinners. To say all which might be said concerning the glories of his nature, and the wonderful acts of his grace, would require us, (though we know as yet but little,) to fill this publication for many years; will employ the tongues of ransomed sinners, and of holy angels, through endless ages. We therefore turn our principal attention in this essay to that work which he accomplished in the days of his flesh, which he finished on the cross. He made atonement for sin; *he suffered the just for the unjust, that he might bring us unto God.*

On this subject again the opinions of men have varied, departing from the word of God. And it is very observable that, usually those who embrace the truth on this point, also receive it respecting the *person* of Christ, the requirements of God, and the character and state of man. While they who *abandon* the truth on one point, generally maintain a fatal consistency by departing from the faith on all the others. A proof of the unity and value of truth, and that one error leads to another. Thus,

they who view themselves as righteous before God, must entertain, as we find they actually do, low ideas of his holiness and glory, and can put their trust in an arm of flesh, to bring them to eternal life. But he who has a spiritual understanding of God's character and law, concludes at once that *he* is guilty and undone: and to him it is a faithful and joyful saying that Christ came into the world to save sinners, by the sacrifice of himself; and when he sees the Lamb who was slain, as revealed in scripture, he receives him as the Lord from Heaven.

Let us advert to some of those sentiments in relation to the *atonement* which do not agree either with the character of God, or with the condition of ruined men; and which will not stand when compared with the scriptures.

Some have *denied* the Atonement altogether. They affirm that the work of Christ on earth consisted in *teaching* the truth, and setting an example of a holy life; and that he died only as James or Stephen died, a martyr in the cause of truth. It is true, he was a teacher sent from God; a Prophet and more than a Prophet; the faithful and true Witness, the Light of the world, and the Brightness of the Father's glory. He was an example of all that is excellent and pure. He sealed his testimony with his blood. But these were by no means the only or principal objects he had in view in coming into the world. *He bore our sins in his own body on the tree.*

Others admit that he suffered

for us, but have incorrect notions of the nature of the sacrifice. This work of love has been compared to the *paying of a debt* for us. But a world of sinners were not merely in the situation of insolvent or imprisoned debtors. We were rather condemned malefactors, exposed to wrath and ready to be led forth to execution. The payment therefore even of an infinite debt would not relieve our distresses, nor save us from deserved vengeance. Nor do I recollect that the idea in question is conveyed in scripture. We read of a *ransom* being paid, that the lawful captive might be delivered. But other parts of the sacred volume sufficiently shew that we are in bondage, not for insolvency, but for rebellion; not as unfortunate bankrupts, but as criminals. Christ therefore has done infinitely more for us than to discharge our debts. Besides, if God had received satisfaction for our dues of *him*, there would seem to be no ground for his demanding the same of us.

The atonement is not unfrequently called "a satisfaction to divine justice:" and I have heard it spoken of as *pacifying God*, or *rendering him propitious toward us*. But this appears to me a high impeachment of the character of Jehovah. Clearly understood, this sentiment represents God as thirsting for vengeance, as cruel and inexorable. It insinuates that his justice is a severe, unlovely, and malicious attribute. That his mercy, however great it might be, could not interfere, till his

implacable rage had been satiated with the blood, either of his offending creatures, or of his beloved Son. But, when I read in scripture, that *God is love*; when I see this sinful world filled with his goodness, which descends upon his vilest enemies, I can entertain no idea of his justice and wrath into which enters the least possible degree of malignity. His justice is a lovely, glorious, benevolent attribute; lovely in its hatred, for it hates sin; glorious in its vengeance, for it is the security of essential unmixed goodness; benevolent while it punishes, for it punishes those who rise up against the happiness of the created and uncreated universe. Did the death of Christ *pacify the wrath of God*, so that he was then disposed to have mercy? We think not. He was from eternity disposed to have mercy on men; and though his law required to be honored, his mercy is from everlasting. This we argue from his immutability, from the fact that all his perfections must harmonize together; from the uniform tenor of scripture where a second person is nowhere mentioned as coming and attempting to induce God to be favorable to sinners, but where *he* is represented as so *loving* the world, as to *give* his only begotten and dearly beloved Son for his enemies. An act to which the eternal Father was ever disposed from his own sovereign and spontaneous compassion. If this idea of divine justice were correct, that *expression* of justice which is made in his law would of course, and does with

those who embrace the sentiment, appear worthy of a similar imputation. Therefore, to make an atonement would be an act which God was *obliged* to do, to remove the unnecessary severity of his sentence ; as if he had, in an unlucky moment, in a fit of passion, or in the pride of making his power known, promulgated a law, which could not, and ought not to be obeyed. He must give his Son to suffer for poor creatures whom he had hastily condemned, and remove the bars he had so cruelly laid against our entrance into life. This would be making atonement for *His* sin, not ours ; declaring the righteousness of the wicked, and taking part with them against the cruelty of their Maker. Christ would thus have become eminently the minister of sin. Another sentiment proposes to acknowledge the excellency of the law in its original promulgation ; but since men have fallen, and cannot obey it, God has condescended to *abate its rigor*, and the mediation of Christ effects this object. His object in coming was to show that God's requirements, originally just, though very strict, are now mitigated ; instead of perfect holiness, he will now accept sincere though imperfect services : in those who believe, sin shall be considered a less evil than it would have been before Christ died—less than it appears in the glass of the holy law ; we are verily guilty, but the Savior has appeared to evince that God will not be over strict to mark iniquity. The *truth* is, an infinite load of guilt, sins exceedingly numerous and evil, are

freely *forgiven* to the penitent believer. This doctrine asserts that, *before forgiveness, before repentance*, ever since Christ died, the guilt of every sinner is in some way lessened, by the abatement of the divine requirements. The *truth* lets the iniquities of a sinner appear in their crimson color and scarlet die, and then applies the blood of Christ to wash them all away. This sentiment hides them, palliates them, and lessens their enormity by the single act of Christ's death. By this, while God is represented as mutable, the sinner is not humbled in the dust, nor the grace of God magnified in his forgiveness.—

Christ, in his great work on earth, is sometimes represented as bringing *relief to the unfortunate*, but not to the *guilty*. This overlooks God's law and justice, rather than rises up against them. This puts the characters both of God and men out of the question, confounds holiness and sin with each other, and looks merely at the *wretchedness* of men, and their being rescued from *suffering*. It is true that, if we are saved from sin and condemnation, we shall also be saved from hell, and brought to that world where sorrow and sighing shall flee away. But the angel gave the name of *Jesus* to the blessed Redeemer, and assigned this reason for it, he shall save his people *from their sins*. He came to redeem us *from all iniquity*. If we are not undone sinners, ruined by transgression ; if we are only unfortunate, innocent creatures, then Christ is dead in vain.

But some, who have indistinct

notions that they are sinners, nevertheless imagine they have some righteousness of their own, and believe that the Savior came to supply their deficiencies, to make an addition to human merit, as well as take away the little guilt they have contracted. They are not perfectly righteous; but he supplies what is lacking. Complete what sinners have begun? Surely every drop of his blood was wasted. That which is begun in the flesh can never be completed in the Spirit. The righteousness of a sinner? If Christ himself had built on this foundation, and raised a fabric to the heavens, the Father would have disowned him.

Others admit that the Redeemer came to save us from the curse of the law, being made a curse for us; but fancy he released them from all obligations to obey it after they believe; that he has provided a complete salvation, and there is no necessity for their leading Godly lives. The same as to say, he poured out his soul unto death, to purchase for them liberty to sin, and be safe in the end.—But he said; I am not come to destroy the law, but to fulfil. Do we then, says Paul, make void the law through faith? God forbid; yea, we establish the law.—

We notice only one more error on this subject. It is said, Christ died for the elect only. We believe they only will receive the atonement to eternal life; and that, God having given him a seed before the foundation of the world, the anticipation of this reward was the joy set before him, by which he was sustained when he endured the

cross, and despised the shame. But we also believe, that God, in giving him up for us all, loved the world; that he tasted death for every man, and is the propitiation for the sins, not of believers only, but of the whole world; so that he is properly called the Savior of all men, but especially of them that believe.

But what is the true idea of the atonement? Let us recollect the state of things before Jesus made his soul an offering for sin. God had given a good, holy, and righteous law, which he could not repeal, without denying himself. We had broken that law, and lay under its curse. The justice, holiness, truth, and even goodness of God (to his kingdom) required our destruction. The inquiry arises, is there any possible way, in which we can escape eternal wrath? On our part, nothing can be done. The angels of God cannot relieve us; they see not how even God can pardon and save. Our only hope is in him, against whom we have rebelled. If his infinite wisdom can devise a suitable method, and his boundless compassion prompt him to adopt it, we live; if not, we justly and assuredly perish. He is moved by infinite and eternal love freely to pardon, and restore the rebels to favor, on their repentance. But he must do nothing to dishonor his own name; nothing against the happiness and glory of his kingdom. If he pardon the rebels without an atonement, he will appear mutable and weak; he will appear to connive at sin, and renounce his law. Here Immanuel appears. He tabernacles in

flesh, and says, let the wrath and the curse of the holy, yet violated law fall on me. The Father loves his Son beyond all expression; but he also loves with unutterable pity, the lost children of men. He accepts the proposal. He gives up his Son to death. He lays our iniquities upon him, and exclaims; Awake, O sword, against the man that is my fellow. *Would* he have done this to one so dear to himself, and so pure and innocent even when in the flesh, if his law *could* have been honored, and sinners saved in any other way? *Would* he have done this to honor his law, if he had not been moved with compassion to us?—The clear language then of the Savior's death is this, "My Father's law is good, and just, though he pardons the guilty. His justice is glorious and lovely, though he delights in mercy. He is just, though he justifies and saves the ungodly. Mercy and truth are met together; righteousness and peace have kissed each other. Truth springeth out of the earth, and righteousness looketh down from heaven." On the cross, justice and compassion are both seen shining forth together; separate, yet perfectly harmonious; severally glorious, and each reflecting glory upon the other. There appears the wrath of God against sinners; the excellency and eternity of his law; the exceeding sinfulness of sin; and the love of God to ruined men. All these are combined. But the principal, though not exclusive object of this great undertaking appears to be, to make a clear and distinguishing exhibition of God's justice,

and the rectitude of his law: so that the way might be prepared for mercy to operate without dishonor to the Lord of all. This seems to be clearly stated as the object by the Apostle, Rom. iii. 25, 26. *Whom [i. e. Christ] God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins—that he might be just, and yet the justifier of him which believeth in Jesus.*

From this view of the atonement it evidently results, that, by the death of Christ alone our debts are not cancelled, our sins are not forgiven, the curse of God is not removed from us, our souls are not justified, reconciled, or adopted. He has opened the door of hope and of mercy. He has rendered it consistent with the glory of God to save us from sin and ruin. But there is a farther necessity for the dispensation of the gospel, and the work of the Holy Spirit. We still lie under the condemnation of the law, if we do not believe, as Christ has himself declared. Yea, if we who have heard the gospel, believe not, we incur the additional guilt of rejecting offered mercy, and must perish under the wrath of the Lamb.—Notwithstanding all Christ has done, it is still necessary that we *receive* the Savior, and walk in him. God grant that this disposition and this blessedness may be the portion of the writer and every reader.

Regeneration, and some other subjects remain yet to be considered. We shall conclude this essay by some practical use of the preceding remarks. In this, as in other cases, error may

grow out of the heart. So far as it does, it is indicative of the *state* and *disposition* of the heart. If we are led by our feelings and wishes to form debasing and dishonorable views of the Person and work of Christ, it is an evidence that we have not truly felt our need of such a Savior, nor imbibed his spirit. It will be observed also that erroneous views of his mediation necessarily involve low and incorrect notions of God, and a lamentable ignorance of our own guilt and ruin. On the other hand, it is utterly impossible for a truly convinced and humbled sinner to build his hope on the foundation which any of these false sentiments would lay for him. If he could believe they were *true*, they would not afford a resting place for his guilty, sinking soul. Tell him that Christ has revealed the truth, and set a good example, but made *no atonement*; and he will despair. Tell him that the Savior has paid his debt of gratitude and obedience; and he will turn upon you in anguish, and inquire, if he has not also borne his sins, and sustained the curse for him. Tell him that Christ brings relief to the wretched and unfortunate; and he will demand if you can guide him to one that taketh away the sins of the world. Tell him that the Mediator has taken his side against the divine law, because it was too severe; and he will entreat you not to impeach the character of that God, whom he adores, though he condemns him to everlasting pain. Tell him that his guilt, though great, was palliated by the sufferings of another, and he is now in a "salvable state;" and he will not understand you.

Tell him that Jesus has supplied the deficiencies of his merits; and he will say he has no merit, and all his righteousnesses are filthy rags. Tell him to believe, and he may live as he pleases; and he will reply, it is his meat and his drink to keep God's commandments. Tell him the *truth*; that Christ died for the ungodly; that the law is magnified and honored; that Jesus is able to save to the utmost them that come to God by him; that God is glorified in forgiving and receiving returning prodigals; and his heart leaps for joy; he exclaims; my Lord, my Savior, and my God! his hopes revive; he repents and believes; his laboring soul finds rest on the bosom of the bleeding Lamb.

VERAX.

FOR THE CHRISTIAN MONITOR!

THE following "advices" are extracted from a treatise on "Christian Perfection," written by the Rev. John Wesley. Christians who do *not* suppose, they are already perfect, may find in them many valuable hints.

"Watch and pray continually against pride. It is pride not only to ascribe any thing to ourselves, but to think that we have, what we really have not. You ascribe all the knowledge you have to God; in this respect you are humble. But if you think you have more than you really have; or if you think you are so taught of God, as no longer to need man's teaching, pride lieth at the door.

"Beware of that daughter of pride, *enthusiasm*; keep at the utmost distance from it; give no

place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from God; they may be from nature; they may be from the devil. Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from scripture; yea, or from the plain, literal meaning of any text, taken in connection with the context. And so you are, if you despise, or lightly esteem, reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

“One general inlet to enthusiasm is expecting the end without the means; expecting knowledge, for instance, without searching the scripture, and consulting the children of God; expecting spiritual strength without constant prayer and steady watchfulness; expecting any blessing without hearing the word of God at every opportunity.

“I say again, beware of *enthusiasm*; such as imagining you have the gift of *prophesying*, or of the *discerning of spirits*; which I do not believe one of you has, or ever had. Beware of judging people to be right or wrong by your own *feelings*. This is no scriptural way of judging. O keep close to the law, and to the testimony.

Beware of *Antinomianism*, making void the law, or any part of it, through faith. Let us magnify the law, the whole written word, and make it honorable. Let this be our voice; *I prize thy com-*

mandments above gold or precious stones.

“Beware of *sins of omission*; lose no opportunity of doing good of any kind. Be zealous of good works. Willingly omit no work, either of pity, or of mercy. Do all the good you can to the bodies and souls of men; particularly, *thou shalt in any wise reprove thy neighbor and not suffer sin upon him.* Be active. Give no place to indolence or sloth. Be always employed; lose no shred of time; gather up the fragments, that none be lost; and whatsoever thy hand findeth to do, do it with thy might. Be *slow to speak*, and wary in speaking. *In a multitude of words there wanteth not sin.* Do not talk much, nor long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit chat, from religious gossiping.

“Be patterns to all of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure, which does not bring you nearer to God; and, that you simply aim to please him, whether by doing or suffering.

“Beware of touchiness, of testiness, not bearing to be spoken to; starting at the least word; and flying off from those who cannot bear mine or another’s saying.

“Expect contradiction and opposition together with crosses of various kinds. Know that these things are far from being hindrances to the work of God, or to your own soul, *unless by your own fault*; are not only unavoidable in the course of Providence, but profitable, yea necessary for you.

Therefore receive them from God, (not chance,) with willingness with thankfulness. Receive them from men with humility, meekness, yieldingness, gentleness, sweetness. Remember the character of Lady Cutts; "It was said of the Roman emperor Titus, never any one came displeased from him; but it might be said of her, never any one *went displeased* to her. So secure were all of the kind and favorable reception which they would meet with from her."

Be *exemplary* in all things; particularly in *outward* things, in *little* things: in deep, steady *seriousness*, and in the *solidity* and *usefulness* of your *conversation*. So shall you be *lights, shining in a dark place*. So shall you daily *grow in grace*, till an *entrance* be ministered unto you abundantly into the *everlasting kingdom* of our Lord Jesus Christ.

More sayings of Mr. Newton.

"A CHRISTIAN is like a young nobleman, who, on going to receive his estate, is at first enchanted with its prospects; this in a course of time wears off; but a sense of the value of the estate grows daily."

"We are surprised at the fall of a famous professor; but in the sight of God, the man was gone before; it is only we, that have now first discovered it."

"Apollos met with two candid people in the church; they neither ran away, because he was legal, nor were carried away, because he was eloquent."

"There are critical times of danger. After great services,

honors and consolations, we should stand upon our guard. Noah—Lot—David—Solomon fell in these circumstances. Satan is a footpad; a footpad will not attack a man in going to the Bank, but in returning with his pocket full of money."

"Good men have need to take heed of building upon groundless impressions. Mr. Whitefield had a son, who he imagined was born to be a very extraordinary man; but the son died, and the father was cured of his mistake.—I remember in going to undertake the care of a congregation, I was reading, as I walked in a green lane; 'Fear not, Paul, I have much people in the city.' But I was soon afterwards disappointed in finding, that Paul was not John, and that Corinth was not Warwick."

"Christ has taken our nature in heaven to represent us; and has left us on earth, with his nature, to represent him."

"Worldly men will be true to their principles; and if we were as true to ours, the visits between the two parties would be short and seldom."

"God deals with us, as we do with our children; he first speaks, then gives a gentle stroke, at last a blow."

"The religion of a sinner stands upon two pillars; what Christ did for us in the flesh, and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two."

"One reason, why we must not attempt to pull up the tares, which grow among the wheat, is, that we have not skill for the work; like a gardener, whom Mrs. N. employed in my garden at Olney,

who for weeds pulled up some of Mrs. N.'s favorite flowers."

"I endeavor to walk through the world, as a physician does through Bedlam; the patients make a noise, pester him with impertinence, and hinder him in his business; but he does the best he can, and so gets through."

"If we were upon the watch for improvement, the common news of the day would furnish it, the falling of the tower in Siloam, and the slaughter of the Galileans were the news of the day, which our Lord improved."

"A man and a beast may stand upon the same mountain, and even touch one another; yet they are in different worlds. The beast perceives nothing but the grass; but the man contemplates the prospect, and thinks of a thousand remote things.—Thus a Christian may be solitary at a full exchange; he can converse with the people there upon trade, politics, and the stocks; but they cannot talk with him upon the peace of God, which passeth all understanding."

"We are much mistaken in supposing, 'that the removal of a particular objection would satisfy the objector;'—Suppose I am in bed, and want to know, whether it be light; it is not enough to draw the curtain; for if there be light, I must have eyes to see it."

"Some preachers near Olney dwell on the doctrine of predestination; an old woman said, 'Ah, I have long settled that point, for if God had not chosen me, before I was born, I am sure he would have seen nothing in me to have chosen me for afterwards.'"

"I went one day to Mrs. G's., just after she had lost all her for-

tune. I could not be surprised to find her in tears; but she said, 'I suppose you think I am crying for my loss, but that is not the case; I am weeping to think I should feel so much uneasiness on the account. After that I never heard her speak again on the subject as long as she lived.—Why now this is just, as it should be.—Suppose a man was going to Yorkshire to take possession of a large estate, and his chaise should break down, a mile before he got to the city, which obliged him to go on foot the rest of the way; what a fool we should think him, if we saw him wringing his hands, and blubbering out all the remaining mile; 'My chaise is broken! My chaise is broken!'"

FOR THE CHRISTIAN MONITOR.

IN an article, inserted in a former number of this publication, it is observed, that "true religion comprises correct speculative views, right feelings, and consistent practise." Between "these constituent parts of religion" there exists a very intimate connexion. "Correct speculative views" must imply a discernment of the practical use of the great doctrines of Christianity, which are all according to godliness, and adapted to promote it in the heart and life. "Right feelings" are such, as correspond with the nature and tendency of revealed truth, and as produce a course of conduct, conformed to Christian precepts. A holy life is truth reduced to practise through the medium of the affections.

But notwithstanding the close

connexion between belief, feeling, and practise, there is a propriety and an advantage in considering each of them distinctly. The first of these subjects has been taken up by the author of *Essays on Truth and Error*, and the last of them by the author of *Essays on Practical Religion*; from both of which the readers of the Christian Monitor may reasonably expect much important instruction.

The writer of this communication, desirous of contributing his aid, according to the ability, that God has given him, to the promotion of pure and undefiled religion, has it in contemplation to furnish for the pages of the Monitor a series of *Essays upon Experimental Religion*; or upon those feelings and affections, which are implied in Christian experience, and which are essential to the character of a true believer.

The subject, now proposed, it is the more important to discuss, as by many it is grossly misunderstood, and by others profanely ridiculed. For religious experience it is not uncommon to mistake the dreams of the superstitious, and the ravings of the fanatic. In this way, there is reason to fear, that many are fatally deceived. Many, it must be acknowledged, who make great professions of religious feeling, exhibit to the well informed believer but little evidence of genuine piety. Others, on the contrary, who are strangers to the religion of the heart, observing the spiritual pride, the bigotry, and perhaps the immoral conduct, of some of those, who say much of their experience, are assisted in their endeavors to believe, that whatever bears the name, is the result, either

of wilful hypocrisy, or of ignorant delusion. Thus what is genuine is set at nought, on account of the worthlessness of what is counterfeit.

"But why," inquires an interesting author, "should not experimental divinity be equally as reasonable, as experimental philosophy? Indeed," he continues, "we must be at a loss to conceive, what real religion is without experience; for, however excellent it may be in theory, we know it is nothing, *except it engage the affections*, and regulate the conduct. It is true it does not refuse the exercise of the understanding; it does not discard investigation, but it calls with more ardent motives to purity of principle, devotedness of mind, lively emotions, and useful exertions, than it insists on mere speculative notions; on knowledge, which does not at all interest the feelings, or impress the heart."

To prove that experimental religion is "not the result of a weak mind, or disordered fancy," we might appeal, with the writer, quoted above, to the following scriptures, *Taste and see*, that the Lord is good. Ho, every one that *thirsteth*, come ye to the waters; and he that hath no money, come ye, buy and eat. He effectually worketh in them that believe. Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

It must be exceedingly apparent to every one, but moderately acquainted with the sacred writings, that the religion which they portray, and inculcate, consists

much in feeling. The truths which Christianity reveals, are proposed, not only to the understanding, but to the heart; and the precepts which it enjoins, relate to the internal disposition, as well as to the outward act. Who, that has read the Psalms of David, or the epistles of Paul, does not see, that the religion, which they possessed, was experimental? The sacred songs of the sweet Psalmist of Israel "are nothing else, but the breathings of devout and holy affections;" and how do the writings of the great apostle of the Gentiles abound with expressions of feeling! The truths of the gospel are manifestly adapted to operate upon the affections. What is revealed concerning the character of God, the condescension and sufferings of Christ, the depravity of man, the plan of redemption, the joys of heaven, and the torments of hell, is suited powerfully to affect the hearts of men. That in so many instances men are unaffected, is proof of great hardness of heart. But genuine faith in those momentous and interesting subjects, of which Christianity treats, must ever be attended with feeling. If the heart be habitually unmoved, if there be no experience of the power and efficacy of gospel truths, faith must be "dead, being alone." Nor can the precepts of the gospel be obeyed, unless the heart be interested. For not only do those precepts expressly require the exercise of holy affections; but it is man's nature to act according to his inclinations and feelings; and if these do not impel to strive against sin, and to seek after holiness, how can we expect, that temptation will be resisted and du-

ty performed? It is true, that persons, destitute of vital piety, may, in a very partial and limited sense of the word, be moved; but can they honestly say; we account all God's commandments concerning all things to be right, and we hate every evil and false way? Do they deny themselves, and take up the cross, in order to follow Christ? Do they keep themselves unspotted from the world? In vain shall we look for good fruit, while the tree remains corrupt. *Men do not gather grapes of thorns, nor figs of thistles.*

Are any of my readers strangers to experimental religion? habitually unmoved and unaffected by divine truth? Let them not rely upon the correctness of their religious opinions. With the heart man believeth unto salvation. Let them not rely upon their morality. *Love is the fulfilling of the law; and should they give all their goods to feed the poor without love, it would profit them nothing.*

Let not those, whose feelings have been excited, be very hasty in concluding, that they are the children of God. They may have been convicted, but not converted. They may have heard the word with joy, and yet have no root in themselves. Let them search the scriptures, that they may be able to distinguish between the chaff and the wheat. Let them come to the light, that they may ascertain by impartial and devout examination, what manner of spirit they are of. *Soon will judgment be laid to the line, and righteousness to the plummet; and the hail will sweep away the refuges of lies, and the waters will overflow the hiding place.* A. B.

FROM THE CHRISTIAN OBSERVER.

The cry of Injured Texts.

No. I.

YOUR last month's communication having announced it to the world, that it is your intention to give publicity to the cry of some injured texts, I put in my claim to be heard first of all; for I think no text in the Bible has more cause of complaint, than myself.

Speaking of wisdom, that is, of true and practical religion, I have said; "*Her ways are ways of pleasantness, and all her paths are paths of peace;*" and the idea I meant to convey, was, that all the duties of religion, not excepting the most difficult and self-denying, were sources of pleasure and of peace; and this is a truth, that I am ready to prove to all the world. No one, I imagine, will call in question, the declaration of our Lord, that religion is contained in those two great commandments; "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength;" and "Thou shalt love thy neighbor, as thyself." Let any one examine these two commandments, and see what effect an obedience to them will produce upon the mind. Will not a view of the divine perfections, as exhibited in the works of creation, and especially as harmonizing in the great mystery of redemption, fill the soul with joy and wonder? If to this be added a lively hope, that God is reconciled to us in the Son of his love, and a delightful prospect of dwelling with him forever, will not that afford a pleasure, superior to all, which can arise from the gratifications of

sense? Will not the love of one's neighbor too excite the most pleasing sensations in the soul? Can you rejoice in his prosperity, or sympathize with him in his adversity, and not feel an exquisite gratification from such exercises of mind? Can you open your hand for his relief, or administer consolation, or support, and not like the offerer of incense, be regaled with the odour of your offerings?

But it will be said; "The cloud has a dark as well as a bright side." True, it has; but it wears a gloomy aspect only to the enemies of God; on his friends it casts a cheering light by night, and a refreshing shade by day. Religion smiles on all its votaries even in their most serious and painful hours. What then, it may be asked, will I pretend to say, that there is any pleasure in repentance, in self denial, in bearing of the cross? Yes; I will both affirm and prove it. I do not mean to say, that pain and pleasure are the same thing, or that one can take pleasure in what is painful, *merely on its own account*; but I say, that things, which in themselves are painful, may become pleasing, *when viewed in relation to their consequences*; and that they really are so in the exercises of religion.

Repentance is a painful sense of our guilt and misery; yet is there nothing, that will afford a more real pleasure to the soul. Suppose a person had eaten something poisonous, and was informed by his medical attendant, that the poison, if not immediately expelled from the stomach, would destroy him in a few hours; would he not gladly use the means

necessary for its removal? Would not every fresh exertion, though painful in itself, afford him pleasure, when he beheld the success of his efforts? And would he not thankfully repeat his endeavors, till he had completely accomplished his desire? This then is a just view of repentance; it is an effort of the soul to get rid of sin, which, if not expelled, will ruin it forever. And I will appeal to every one, who ever experienced the smallest emotions of true penitence, whether it did not afford him both pleasure and peace, in proportion as it prevailed for the expulsion of sin.

Self-denial is the mortifying of our own natural inclinations; yet that also becomes a source of pleasure to the true Christian. Suppose a person tempted to indulge a forbidden appetite, or to gratify a vindictive spirit, would not the pleasure, which he would feel in mortifying his corrupt affections, far exceed any that could arise from the gratification of them?

When Joseph fled from Potiphar's wife, had he not an infinitely more exquisite and refined pleasure in resisting her solicitations, than he could have had in complying with them? When David hasted to avenge himself on Nabal, for his insolence and ingratitude, and was pacified by the seasonable interposition of Abigail, did he regret the loss of any satisfaction, which he might have found in executing his cruel purposes? and did he not experience more delight in pardoning, than he could have done in inflicting punishment? Thus it is with all, who submit to the restraints of duty; however strong their inclinations to sin may be, their happi-

ness in fulfilling God's will, will far overbalance any pain they may experience in conquering their own?

The *bearing of the cross* is no less necessary to constitute us real Christians; yet not even this can be said to be unproductive of pleasure. To be hated, reviled, persecuted; to be imprisoned, and put to a cruel death, are certainly not agreeable to flesh and blood; but yet we find many of the saints exulting and triumphing in such trials. We read of some, who "took joyfully the spoiling of their goods;" of others, who with their feet fastened in the stocks, and their backs torn with the scourges, "sang praises to God at midnight;" and of others, who "rejoiced, that they were counted worthy to suffer" such things. St. Paul, in expectation of martyrdom, considered it as a subject of the warmest congratulation; and our Lord has told all his followers to "rejoice and be exceeding glad," whenever such trials come upon them. Is not this proof sufficient, that we may "take pleasure in infirmities," and "glory in tribulations also," and find matter of triumph even in the bitterest sufferings for Christ's sake?

Let none then after these things calumniate religion, as though it would not make men happy, or as though any *one* of its ways were not ways of pleasantness and peace.

But I do not merely complain that I am overlooked, and that my testimony respecting religious ways is so generally opposed. I suffer another injury, which is yet more painful; I am not only not permitted to rectify men's judg-

men's with respect to truth, but I am adduced to sanction and support the most horrible falsehood.

Mr. Observer, you will not wonder, that I feel hurt, when I inform you, that the votaries of pleasure quote my words, as countenancing and recommending their evil ways. Because I say, that *religion is pleasure*, they represent me as saying that *pleasure is religion*. Now, sir, is it not grievous to have my words thus perverted, and to be made to contradict innumerable passages of scripture, which are as plain, as words can make them? Fain would I ask those, who pretend such a partiality for me, what they can make of those words of St. Paul; "She that liveth in pleasure, is dead, while she liveth?" or those of St. John, "Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him?" Sir, I request you to inform my enemies, (for I am sure, that I cannot call them friends,) that I never intended to oppose the whole tenor of scripture; that, on the contrary, my testimony precisely accords with that of the apostle; "To be carnally minded is death, but to be spiritually minded is life and peace."

Nor have I to complain only of those, who thus traduce my character. I am not well pleased with many, who could expound my words, indeed, very well, but who by their lives help greatly to undermine and weaken my authority in the world. I refer to the professors of religion, who give themselves so much latitude with respect to worldly company and worldly pleasure. Will not the

world naturally conclude, that religion is so sparing in her communications of happiness, that her followers are forced to come and borrow of *them*, in order to eke out their scanty pittance, and thereby to render the restraints, which she imposes on them more tolerable? And as you have access, I understand, to many who are really devoted to God, I beg you will speak to them in my behalf, and desire, that they will be my advocates with an ungodly world. Tell them, from me, to press forward, in their heavenly course, and to shew, by an ever increasing zeal and diligence, that they experience the truth of my words, and that their Savior's "yoke is easy to them, and his burden light."—

PROVERBS iii. 17.

FROM THE "RELIGIOUS INTELLIGENCER,"
PRINTED AT NEW-HAVEN. (CON.)

Extract from "Observations on the Present state of Religion in the world."

"RELIGION IS REGARDED WITH GREATER SERIOUSNESS THAN HERETOFORE.

This truth is evinced in many ways.

In our country the Congregations, which weekly assemble for the public worship of God, are much more numerous than they were twenty years since; and from that time back to the Commencement of the American Revolution. It is not here intended, merely, that more persons are present at public worship; this might be fairly expected from the increase of our population; but that out of the same number of

persons many more are present. Nor is it intended, that it is true of every congregation. There is undoubtedly a considerable difference, in this respect, in different places. That it is extensively true I know, both from the testimony of my own eyes, and the unquestionable testimony of others.

The attention, which is paid to the solemnities of the sanctuary, is evidently much greater than it was at the period alluded to above. Sermons, particularly, have become the subjects of a much more serious regard, and of incomparably more sober conversation, than at the time to which I have alluded. Both doctrines and duties are more frequently, and earnestly, discussed by those, who hear; and, whether approved, or censured, plainly interest their feelings in a much higher degree. To a much greater extent, also, they are approved, and relished.

Private religious assemblies for prayer and praise, for reading the Scriptures and other religious books, are much more frequent; and are attended by much greater numbers. At the same time they usually exhibit a decency, and solemnity, of deportment, strongly indicative of the spirit, which I am illustrating.

Ministers, also, are regarded with higher feelings of respect and affection; and their proper ministerial influence is greatly extended.

Of this the proof is seen every where, and every day. It will be remembered, that I speak of ministers, who preach in the manner, mentioned with approbation in the former part of these remarks; and who exhibit an earnest solicitude for the salvation of their flocks.

Religious books are much more extensively read.

No fact will so strongly elucidate this position, as the number of Bibles, annually printed, and either sold or given away. Almost every one of these is read. Concerning those, which are bought, there cannot be a doubt; and the Reports, and correspondence, of Bible Societies assure us, that those, which are given away, are usually received, and read, not only with diligence, but with eagerness.

The same truth is perhaps equally evident in the immense increase of religious books, of almost every other kind. Particularly, periodical publications of this class have been multiplied beyond all former examples. Every one knows, that many Religious Magazines have been published within the last twenty years; and that a considerable number of them has been amply supported. Millions of Religious Tracts, also, have been issued from the press in Great Britain; and a great number on the continent of Europe, in Asia, and in America. There is, at least, one Religious Newspaper in England. There are four in the United States; and many of our common Newspapers devote a part of their columns to publications of a religious nature. No facts could more triumphantly prove the truth, asserted above.

The number of Churches is fast increasing; and particularly the number of those, which are large and beautiful.

In the old settlements a great multitude of Churches have been pulled down, and replaced by others, generally of larger dimensions, and almost universally of

an architecture greatly superior. Including those in this town, there are eighteen such churches in the parishes, through which the great road passes to New-York; all of them built within a moderate period, and within the distance of 64 miles. What is true of this region is extensively true of others.

In the new settlements, both in New-England and New-York, the disposition to build churches, and those handsome, is very honorably manifested in a great multitude of places within a short time past. The traveller, who a few years since found in his excursions only here and there a solitary structure of this kind, and those often indifferent in their appearance, now sees beautiful structures, adorning the landscape at moderate distances in very many parts of the country. Of these facts I have been an eye witness.

It will perhaps be said, that the inhabitants have become more wealthy, as well as more numerous; and with their wealth have increased their ambition. I acknowledge it; but observe by way of answer, that wealth and ambition do not of course prompt men to build Churches; and that wherever churches are built, and particularly where they are handsome and expensive, the effect always springs in some degree at least from piety, and in a great degree from a conviction of the importance and utility of that worship. When the Israelites offered their property willingly for the purposes of building the tabernacle, and repairing the temple, prophets were directed to record this conduct, to their honor, in the volume of inspiration. By this high example I feel myself war-

ranted to record similar conduct of my own countrymen, as an honorable proof of their religious liberality. It ought to be added, that, wherever the pews in these Churches have been sold, they have almost or quite universally defrayed, in each case, the whole expense of the structure. Usually they have done more; a strong proof of the disposition, from which the Church derived its existence.

Ministers are settled with solicitude both in new congregations, and in others which have become vacant.

Of this fact I have ample knowledge; having been requested, during many years, by a numerous train of congregations to point out to them proper candidates for settlements in the ministry. It is questioned whether the wish to obtain Ministers was ever more general, or more ardent, in this country, than at the present moment.

All these facts, united, certainly prove, that religion is an object of more serious regard than at most former periods.

THE EFFORTS MADE TO PROMOTE THE PREVALENCE OF RELIGION ARE UNEXAMPLED; AT LEAST SINCE THE REFORMATION.

I will not here repeat several things, which have been already mentioned, and which may be fairly alledged as proofs of this position; but will specify several others, which of themselves will be abundantly sufficient for my purpose.

In the first place, *many societies have been formed for the purpose of repressing gross vice; and the establishment of sound morals.*

This has been extensively done

in Great-Britain, and in New-England and New-York. Few measures more clearly indicate a prevailing sense of obligation than this. Hardly any undertaking is felt to be more unpopular, or more troublesome. The kind of controversy, originated by it, is usually productive of not a little ill-will, passion, and clamour. An open determinate resistance to vice is unfortunately that business of every body, with which in most periods hardly any body has been willing to meddle; and which almost every body feels justified in declining. In spite of these considerations, however, the substantial and highly respectable yeomanry of this country have united, very cheerfully, to oppose the evils in question; and with them have been conjoined many persons of distinguished worth and reputation. The success, which has followed their efforts, has already been considerable; and may be regarded as a fair promise of much greater success hereafter.

Secondly. *Many Charitable Societies have been established.*

The British and Foreign Bible Society, which stands at the head of this list, is a prodigy. The exploits of Napoleon are less wonderful than those of this extraordinary Association; and the armies, which he led out to the work of plunder, conflagration, and butchery, were scarcely more numerous than the host, which this mighty Institution of mercy has enlisted in the work of promoting happiness here, and salvation hereafter. *His* triumphs were those of a fiend; his laurels grew in blood; and his monuments were raised of bones: *Their* triumphs are those of the Spirits summoned from heaven by the agonies of

the cross; their garlands are woven of the branches of the Tree of Life; and their monuments are built of those living stones, of which St. Peter informs us is raised the spiritual house of God. *His* victories are echoed by the groans of the dying, the shrieks of widows, and the cries of orphans. *Their's* are celebrated in the songs of the first-born, and tremble on the harps of angels.

From this Society, the parent of blessings innumerable and inestimable, have sprung not far from seven hundred more; of which nearly one hundred and fifty are in the United States; several in the British Colonies; about five hundred in Great Britain and Ireland; and the rest in Europe, Asia, and Africa. Of these, nine, if I mistake not, are National Societies. The whole are supposed to have distributed about two millions of Bibles and Testaments to such, as, almost universally, would otherwise have never, perhaps, obtained this invaluable possession. By means of these Societies, and pre-eminently by the British and Foreign Bible Society, the Scriptures have been printed, and distributed, in between fifty and sixty different languages. "Who hath heard such a thing?"

It deserves our highest regard, and gratitude, as an instance of profound wisdom in the founders of the British and Foreign Bible Society, and pre-eminently as a merciful and glorious dispensation of God, that it was originally determined to print, and distribute, only such versions of the *Sacred Volume*, as were authorized in the different Christian countries, without note or comment. The benefits of this determination are incalculable. On this single

ground a vast many thousands of mankind have entered, with ardour, industry, and liberality, into the honorable and celestial enterprise of sending the Scriptures to the poor throughout the world; (a design which wears no unhappy resemblance to that, with which the Redeemer of mankind ascended the cross;) who otherwise would only have marked the design itself with jealousy; and either stood aloof with a lowering, threatening aspect, or resisted it with open hostility.

The Bible is the sole foundation on which all religion rests, which will endure in the day of trial, the rock, on which every church is built, which will not be finally overthrown. If the edifice be constructed of gold, silver, and precious stones; it will endure that fire, which will reveal every man's work: if of wood, hay, or stubble: it will undoubtedly be consumed. —Every man, therefore, who believes his own church to stand upon this foundation, and to be formed of these inconsumable materials, will feel, that that *Church is founded upon a rock, and that the gates of hell will never prevail against it.* Every such man therefore, even if he aims at nothing more than to promote the prosperity of his own Church, will cheerfully contribute to the dissemination of the Scriptures, because he will be satisfied, that the more the Scriptures are read, and understood, the more numerous will be those, who unite themselves to it, and the more solid and firm will be its establishment.

Hence, Christians of various denominations may be rationally expected to embark; hence they have actually and wonderfully, embarked; in this noble design of

Evangelical catholicism, a design of setting before their fellow-men that, which they all acknowledge to be the unadulterated truth of God; that, which they all believe to be the living way, the heaven-appointed means, of eternal glory. The Bible is the breath of life; breathed in the pure atmosphere of heaven, and unpolluted by earthly exhalations. It is rain from heaven, which changes every wilderness into an Eden, every desert into a garden of God.

To have distributed the Scriptures with the notes and comments of men, even of the wisest and best men, would have been to blend the explanations of the priests and Levites with the responses from the Shechinah.

But even to this plan of benevolence, wonderful as it may seem, opposition has been made. I shall not descant upon this subject at the present time; I shall only request those, by whom it is made, to take a momentary retrospect of this opposition, and contemplate the success, with which it has been attended.

"It frequently happens," says the enlightened and evangelical *Gisborne* in his answer to the charge of the *Bishop of Lincoln*, resisting the union of the Clergy in his diocese with the British and Foreign Bible Society, "It frequently happens under the appointment of Providence, that unfounded hostility defeats, more than defeats, itself." Of the effects of such opposition to the British and Foreign Bible Society we have had very encouraging experience.

"In the year 1810, that opposition acquired respectability from the name of *Dr. Wordsworth*. The revenue of the Society for the

following year gained a fast increase, and amounted to more than 43,000*l*."

"Toward the close of the year 1811, *Dr. Marsh* opened his first battery. The revenue for the year 1812, exceeded 76,000*l*."

"During the year 1812, *Dr. Marsh* reiterated his assaults, and was seconded by *Dr. Maltby*. The revenue for the year 1813 was about 87,000*l*."

"The year 1813 was rendered memorable—I do not mean by the battle of Leipsic—by the extraordinary demonstrations of *Mr. Norris*.* The revenue for the year 1814 was 99,894*l*."

The success of the efforts, here recorded, is an exact exhibition of that which in all probability will invariably follow other similar efforts. Permit me to inform those, who may feel inclined to make them, that they are too late. The period in which they might have

hoped for success, has gone by. Christians of all denominations and those in immense numbers, are embodied against them. They are opposing a world, they are opposing the march of Providence. When the British and Foreign Bible Society was a little fountain, or a scanty rivulet, its current might perhaps have been stopped. It has since swollen with a rapid increase into a mill-stream; a mighty river; an Amazon, which will sweep into the ocean every mound, erected by the labor of man; while its exuberant waters enrich, and adorn, with continually improving fertility and beauty, the regions, through which it flows.

* The Rev. H. H. Norris, Curate of St. John's Chapel, Hackney, published a book in 1813 against the British and Foreign Bible Society; in which he undertook to demonstrate that its tendency, and proceedings, were of a very dangerous and mischievous nature.

RELIGIOUS INTELLIGENCE.

The following accounts of Revivals of Religion are taken from different numbers of the "Religious Intelligencer."

Colebrook, (Con.) July 25, 1816.

THE first appearance of special attention, began with the month of September. A young woman, in my neighborhood was awakened. For some time she concealed her feelings; and, soon after she disclosed them, received the comfort of hope. By her instrumentality, several of her female companions were soon brought under serious impressions, and in a short time, three of them gave evidence of a saving change. There were no corrective dispensations of Providence, nor any other than the usual and stated instructions of the word, which preceded as means of originating the seriousness, at its commencement. I had, for several months been purposing to make in September

a long journey. Every preparation was made, and when within two days of the proposed time of my departure, the appearances of the begun revival were such as powerfully arrested my attention, and impelled me at once to relinquish all thoughts of my journey. This, I publicly announced to my people, from the pulpit, in substance, as follows:

"God has actually begun his work of grace in our unfruitful vineyard. Yes, my dear people, *an awakening is begun, whether you know it or not*; and I shall not tear myself away from my work, and quit the field, in the very time of harvest, as soon as God begins to display the tokens of his mercy, and to grant that inestimable blessing, which I have been so long laboring and praying for. My intended journey is cheerfully relinquished, and the weeks of my expected absence, devoted to the ser-

vice of your souls. Too long already have we slept. Let us immediately awake to fervent prayer, and united exertions. Let this perishing world, for a while, be cast, where it ought to be, into the back ground of our affections and pursuits. Let us flock together to conference and prayer meetings, and make the salvation of our souls the great object of concern; for, now is the accepted time, and it may be your only time."

God added his blessing, and made this event a powerful means of diffusing the awakening through the Society. The declaration of my change of purpose, and the reasons assigned for it, seemed to operate as an electric shock. The arrows of conviction flew in every direction. Many, as it has since appeared, who are now rejoicing in Christ, then received their first impressions, and will remember forever the emphatical words printed in Italics. It was the Lord's doings. The wisdom, power, and glory, are His. I arrogate nothing but the joy of beholding his work.

An important fact, however, must not be unnoticed; that the work arose, and became general and powerful, but as the spirit of prayer increased in the church. A number of Christians had been mourning in secret over the low state of religion; but the church, as a body, were not awakened, until two or three weeks after the commencement of the revival; and the truth of God was gloriously manifested by it. He waited for their requests. Until Zion generally travailed, but few children were born. The awakening was begun; for a time, it was confined to young females—four were early called in—a number were deeply impressed;—but there the work was arrested; and for a time stood still, till a general and remarkable spirit of prayer took place in the church. Every member then appeared to be quickened—every heart to be warmed, and every hand uplifted; and at once, the work progressed, in the most rapid and powerful manner. The church unanimously came forward on the Sabbath, and by their united public confession, humbled themselves before God and the world, for their past unfaithfulness, and neglect of duty; expressing their fixed resolutions of future amendment, and closing with a resolve to observe the stated month-

ly concert of prayer, which they had always hitherto neglected, and to make that also a stated season for the solemn and *public instruction of their children, whom they had dedicated to God in baptism.* This was a very solemn transaction. It tended to confound and silence the reproaches of the adversaries, and appeared greatly to further the blessed work of grace. A spirit of faithfulness now also appeared in Christians, and an anxious solicitude for the unconverted. Their mouths were opened to speak for God. Religion became the only subject of attention and conversation among all classes of people. Religious meetings were attended in some part of the society on every evening of the week, and a stated lecture on the afternoon of every Thursday. My time, when not attending meetings, was constantly employed, in visiting families, conversing and praying with them. I daily found new instances of conviction in almost every house. Many endeavored to conceal their distress, but were constrained to make the anxious inquiry, "What must I do?"

The work appeared in every part of the Society at once, and to take place without the instrumentality of human means. Though means were wonderfully blest, yet we had abundant evidence, that our God can make any thing he pleases an arrow to the heart; and that no place nor situation can exclude the irresistible influences of his Spirit. These two truths, so out of sight to the blind, stupid sinner, were made to shine as brightly as if written with sun-beams, *means must be used, but the power of God alone produces the effect.*

In September, morning prayer-meetings were appointed at sunrise. They were solemn and interesting, and were punctually attended by a considerable number every morning for three months. The young people, both males and females, met once a week, by themselves for prayer. October was the most distinguished period of the revival, and the richest harvest month. It will never be forgotten by the present generation. It was in reality a Pentecost. The distinction of days seemed to be lost;—it was one continued Sabbath. The world was out of sight. Newspapers were unread, and lay piling up at the store, week after week. Time, with all its cares, was lost in the concerns of

eternity. Worshipping assemblies were holden every day and every evening in the week. In this season of need, our gracious God was pleased to send us every week, the assistance of three or four neighboring or itinerant ministers, whose labors were greatly blessed. In addition to these, it is to be acknowledged with gratitude to the great Head of the Church, that the Baptist Association, which convened in Colebrook the first week in October, kindly favored us with their labors, and greatly helped us in the Lord. The services particularly of Elder Leonard of Poughkeepsie, will be long and gratefully remembered by my people. The neighboring ministers who assisted us at this season, were Rev. Messrs. Mills, Miller, Gillett, Hallock, Gaylord, Prentice, Mason, Harrison, Beach, J. Lee of Otis, W. Strong of Somers, and Mr. Salmon Giddings and Asahel Gaylord, candidates.

At this time, the Spirit came down, like a rushing mighty wind, and filled all the place. Almost every person in the society appeared, in a greater or less degree, awakened, and many very powerfully impressed. In one week 24 were brought to bow to the King of Zion, and lay down the weapons of their rebellion. In most instances the work was quick and powerful. In some, a sense of sin, and of the stubbornness of the heart was so great, that it was thought a small increase would take away life. One of the most distinguishing instances of sudden and powerful impression was that of a young man, who had felt strongly opposed to the revival, had jeered and ridiculed the work, and braved all religious impressions. Passing through his bed chamber, he without any design took up his Psalm Book which lay on his table, and his first glance was on the first verse of the 102d Psalm, 1st part, C. M. He was instantly smitten to the soul with the agony and horror of conviction, and with difficulty staggered to the bed. His groans immediately alarmed and called up the family. Apprehensive from his appearance that he would live but a few minutes, they called in a neighboring professor of religion to pray with him. The first moment he was able to speak, he exclaimed, "My proud heart won't submit, I can't submit." After three days of deep distress,

the Lord changed his heart, and he became a humble, fervent Christian.

I was called late in the evening to visit a young man, who was in distress for his soul; when I arrived, more than twenty young people were collected, and on their knees in prayer. A young man, who but a week before, was bitterly opposed to the revival, was their mouth in prayer. There were unremitting sobs and groans from almost every person in the room; and when he had closed, a number earnestly crowded around me, crying out as with one voice, "O Mr. Lee, do pray for me, do pray for my poor soul, for I am just dropping into hell." The distress and terror immediately increased to a degree which I had never before witnessed. All appeared deeply impressed; but the feelings of seven or eight much exceeded the rest; and two young men, in particular, were under considerable bodily agitations. After conversing and praying with them, and giving some needful instruction and caution, they became more calm, and retired. All these dear youths, through divine mercy, have since received the comfort of hope, and are gathered into the bosom of the church. And it is a remarkable circumstance, that not any known instance of apostasy, either from hopeful conversion, or from a state of conviction and concern, to that of stupidity and inattention, hath as yet occurred.

The revival has also been very considerable in the Baptist Society in this town, under the pastoral care of Rufus Babcock. It commenced in that, before it did in my Society, and about 115 have been added to that church from the fruits of the revival.

In the latter part of November, the converts began to unite to the church; and Zion's friends were gladdened and strengthened, in seeing the new soldiers of the cross, in weekly classes, flocking to the standard of the Redeemer. 101 have already professed their faith in Christ and united with the church; of whom 48 are males, and 53 females. 35 received baptism.

Thus in a short time our little church was more than doubled in number. Christians were filled with joy and peace in believing; and it was a spectacle of admiring wonder to behold such a prelude of the millenium, as in one

family was exhibited, where both the parents, all their children 9 in number, with their sons' wives, making 15 in the whole, unitedly commemorating the Savior's love.

It is expected that a number more will soon come forward to make public professions and unite to the church.

The whole number in my little society that have been made the hopeful subjects of this work of grace, is 172. Of these, 9 are between fifty and seventy; 6 between forty and fifty; 13 between thirty and forty; 69 between twenty and thirty; 55 between fourteen and twenty, and 20 between six and fourteen years of age.

To relate, in detail, the many surprising instances of conversion, would swell this narrative much beyond allowable bounds. I shall only particularize one instance of the few that were called in at the eleventh hour. He was a wealthy farmer, a man supremely devoted to the world, and who to the age of almost 60 had drudged in the pursuit of property; his mind was much opposed to gospel doctrines, religious professors, religious revivals, and the support of religious institutions. His wife was propounded for admission into the church. This excited his anger to a high degree, but proved the means of his conviction. After three days of great horror and agony of mind, he received the comfort of a broken and penitent heart, and has ever since appeared the humble, yet fervent and lively Christian. It was striking and affecting to see this same man, who but a few days before had been so violently opposed to his wife's joining to the church, now publicly appearing by her side, in the solemn act of covenanting with God.

The following statement, in his own words, evinces his humiliation, and the reality of his change.

"I am indeed a great, an aggravatedly guilty, an old, and gray-headed sinner. I have lived and worn out the best of my days, and spent my whole life, now to its last dregs, in the service of sin and Satan; and for the most part, in a high-handed opposition to God, and his anointed Son.—Though I had godly parents, and a religious education, I have broken through all restraints, and cast every cord from me. Twice in my life have I been awakened,

and once thought I was converted; but my hope was the spider's web, and my goodness as the morning cloud, and early dew. My heart has been habitually filled with enmity, spite and malice against religion, and the people of God. I have been watching for their haltings—living upon their sins, rejoicing to publish their faults, and making myself think that I was as good as any of them. But the delusion has vanished, and I abhor myself for this wicked conduct. I condemn the part I have acted towards my dear wife, for years past, in opposing her pious views and feelings, and placing every obstacle in my power, in the way of her joining to the church. Alas! I have never contributed a cent of my property to the missionary cause, nor to the Bible Society. As to the missionary contributions, I have been so foolish, and unreasonably wicked, as to pretend that it was all a political farce, a trick played off to promote electioneering purposes, and draw money into the pockets of priests, in order to render them independent of their people. But I now feel a strong desire to contribute of the property which God has given me, for the promotion of the Redeemer's cause.

"My sinful life is continued to old age, and my guilt attended with every conceivable aggravation. When I came to have a view of my past wicked life and the present state of my heart, it appeared to me that the justice of God required that I should be cast off and made miserable forever. I am indeed astonished at the long suffering patience of God, that he has not cut me down, and sent me to hell, years and years ago: for, if ever a sinner deserved eternal damnation, it is I; and were it not, Mr. Lee, for your text the last Sabbath afternoon, I should sink in absolute despair. (Mark x. 27.) My heart, till lately, has been greatly, awfully opposed to God; but my views and feelings are now all entirely altered. I love what I hated; and my hope and dependence are altogether in the mercy of God through Jesus Christ."

We hope also, that the Friend of sinners has taken a number of our dear little children into his arms, and blest them. The influences of the Spirit were visible in the centre school, which had a pious instructress, in an early part of the revival. In the first part of

the summer, the children were unusually rude ; but, now they were seen in small parties, retiring to seek a place for a prayer meeting. Soon it was found, that several were under deep conviction. The school consisted of 25, all under fourteen years of age ; 10 of whom, have since, in the judgment of charity, given good evidence of a saving change. With respect to our Winter schools, it is a striking fact, and pointing to an important practical inference, that each of the schools, which were four in number, where prayer was daily attended, and religious instruction given by the Master, was visited with special divine influences, and more or less of the children, hopefully became lambs in the Redeemer's fold, while the other schools were passed by.

The memorable year 1815, which began and ended with the Sabbath, was to us truly a Sabbatical year. It was crowned with the richest and best of heaven's blessings, and challenges our warmest returns of gratitude and praise to the great Head of the church. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men ; and may the knowledge of his glory fill the earth as the waters cover the seas !

CHAUNCEY LEE.

Sag-Harbor, June 1, 1816.

THE Redeemer has established his empire in the earth. Its extension in this world of darkness and sin, gladdens the hearts of all his subjects. To hear of the triumphs of the cross, is animating to all the friends of Christ. At such seasons, the glory of God shines with peculiar lustre ; the power of gospel grace is displayed, the kingdom of Jesus built up, and many stones, "polished after the similitude of a palace," are laid in the temple of Zion. To know that the Lord is carrying on his work—is pouring out his spirit in different parts of the churches, is no small consolation to the people of God ; especially to those who are destined to labor in the barren parts of the gospel vineyard, who are not spectators of these happy scenes.

With these views I have forwarded to you a short account of the late revival of religion in this place and its vicinity.

From the commencement of my ministry here in the year 1812, nothing special of a religious nature occurred until about the middle of October, 1815. Though the ordinances of God's house were decently attended, and additions made to the church, from time to time ; still there was great coldness, among professing Christians to the things of the kingdom. It was a season of awful declension. A death-like sleep seemed to have seized alike the saints and the sinner. The church was clothed in sackcloth. She appeared forsaken and desolate. Her state was melancholy. Few, very few, came up to her solemn feasts ! Her children were discouraged. Like Israel in a strange land, they seemed to have sung out their song, hung their harps on the willows, and sat down to die. The scene was truly dark and foreboding, and became more and more so every day. "O, my leanness, my leanness," was the cry of God's people. The wicked set their mouths against the heavens. Vice, with giant boldness, marched through the streets. Sabbath-breaking, profaneness and intemperance, threatened to sweep away every vestige of religion. The word of life mouldered on the shelf. The ordinances were barren, and the Spirit of prayer seemed to have taken its flight to heaven. This place was indeed a valley of dry bones. I ascended a neighboring hill—I surveyed with anguish the whitening ruins that lay below. My heart sunk at the prospect ; and I exclaimed, in the language of the prophet, "Can these dry bones live ?" Scarcely was the exclamation ended, when to my utter astonishment, the breath from the four winds came ; the slain began to stir—the dead to live. The spirit of the Lord was there. This was about the middle of October last. The scene how changed ; the people of God began to awake ; their hearts were comforted. The strong expectation that the Lord was about to appear in his glory to build up Zion, excited them to fervent supplications. Meetings for conference and prayer, were multiplied. Religious conversation was introduced ; the attention of

the congregation was soon aroused. The house of God was crowded; the silence of the grave pervaded the assembly; the seriousness of eternity sat on every countenance. Every ear was open, every eye was fixed; while the truth of God appeared to sink deep into every heart. The wicked were brought to a stand; the consciences of many were awakened. Fearfulness surprised the hypocrite; sinners in Zion trembled. The anxious inquiry was heard, "What shall I do to be saved?" The terrors of the law seized the hearts of many. The work of the Lord increased daily; sinners were born to God. The prison-doors were open, the chains knocked off; and numbers, delivered from the bondage of Satan, were made to rejoice in the liberty of the Gospel.

The work gradually progressed until about the middle of December, when the Lord seemed to rise in his might, and make bare his arm. His spirit now, like a mighty rushing wind, seemed to sweep all before it; the youth, the middle aged, and the man of years, fell alike prostrate at the foot of the cross. Often did the cry of mercy, and the song of praise, at the same moment vibrate on the ear. The footsteps of Emanuel were seen in every family, and his power felt in almost every heart. The people of God who had witnessed several revivals, filled with astonishment, would often say, "that they had never beheld such a day as this before." Whenever they met, there was a cordial shaking of hands, and smile of joy; while every other feeling of the soul, seemed to be swallowed up in mutual love. So transporting was the scene, and so elevated were the joys of some elder Christians, that they confidently believed that the glorious morn of the latter day had now ushered in.

This season of divine power continued until about the first of March. During this period of about two months, more than one hundred and twenty persons expressed their hope of having passed from death unto life. These were of all ages, from twelve to fourscore years. Out of this number, upwards of seventy have recently made a public profession of religion, and been received into the church! and there are numbers more who will join

the people of God, at our next communion.

There has not appeared the least opposition to this work of the Spirit. It carried such unequivocal marks of supernatural power, as to astonish the hearts and stop the mouths of all. The effects of the revival, have been the most salutary. The whole face of the congregation is changed, in a religious and moral point of view. Intemperance, profaneness, and Sabbath-breaking, have greatly diminished. Numbers, who have been long habituated to the most disgraceful vices, have entirely abandoned them, and become correct members of society. "It is the Lord's doing, and marvellous in our eyes."

It was my practice, during the revival, to preach two or three times a week in the remote parts of the congregation. On my way to one of these meetings, I stopped in a house for a draught of water. Having received it, I conversed a moment with the mother of the family, on the subject of religion. As I turned from her to leave the house, I met her eldest daughter, of twenty three years, at the threshold of the door. As I did not know her name, I said, my friend I am glad to see you; and as I am on my Master's business, permit me to inquire how it stands between God and your soul. She seemed confounded, and made no reply. I then said, If you have no interest in Christ, seek it now, and "prepare to meet thy God;" and immediately left her. It proved a word in season; it was set home by the Spirit; like a barbed arrow, it fastened on the conscience. In the beginning of the evening, about three hours after this interview, her mind became greatly distressed for sin. It was noticed by the family. It constantly increased, and in a short time was so great that she begged Mr. N. might be sent for to pray with her, as she should die and sink to hell before morning. Mr. N. with a number of neighbors, came. He prayed with her, and then exhorted her to come to Christ without delay. He endeavored to compose her, but in vain. She slept very little that night. The morning came—but it did not chase away the darkness of her soul. The burden of guilt still pressed her down. She continued in this distressing state of mind

for about a week; when the Lord in mercy appeared for her deliverance, and spoke peace to her troubled heart. This event awakened several of her young companions, from their sinful security, to attend "to the things that belong to their peace."

I would also mention the conversion of Mr. C. a man eighty years of age. I approached him one day, after preaching a lecture in his neighborhood—took him by the hand, and said to him, "My dear sir, you are, I perceive, an old man, standing on the borders of eternity. According to the course of nature, death will soon overtake you. It is of the highest importance that you be prepared to receive the summons, whenever it may come. You cannot stay here long. Your glass is almost run; your head is clothed with grey hairs; your limbs tremble with age. Have you made your peace with God? Have you ever repented of sin, and believed on the Lord Jesus Christ?" He shook his head; the tear started from his eye, and stole down his withered face, while his whole countenance bespoke the agitation of his heart. He had no more peace, until about two weeks after this, he found it through faith in the Redeemer. He was brought in at the eleventh hour, and is now praising God for the riches of his distinguished grace. He has since been baptized, and made a public profession of religion.

Another man, upwards of seventy, and another about sixty years of age, nearly by the same means, have been hopefully converted to God. Several of the subjects of this work, are between forty and fifty; though the greater part are young people.

It may appear proper further to observe that the Spirit of the Lord has been poured out in a signal manner among the people of East Hampton and Shelter Island. In the former place, which has so often been a theatre of divine wonders, about 100 are the hopeful subjects of renewing grace. Between 70 and 80, have since been added to the church. In the latter, about 40 have been hopefully renewed, and 15 or 20 added to the church.

In Oysterponds, and Sterling an adjoining village, a number have been awakened. God's people have been greatly comforted, and 50 or 60 made

the hopeful subjects of Divine grace. In Bridge-Hampton, there are still very encouraging appearances of a revival. The cloud of Divine influence hangs over them; and during the winter there has been a continual dropping. Yours in sincerity,

JOHN D. GARDINER.

FROM THE PANOPLIST.

Extract of a letter from a gentleman in Townsend, (Mass.) dated Aug. 6, 1816

"The accounts published in the Panoplist of the numerous revivals of religion, which God in infinite mercy has effected in various parts of our guilty land, have had an animating influence on the minds of the friends of Zion in this place, and have been the means of calling forth their prayers, that God would also remember us in mercy, and visit us with his salvation. Very recently, an encouraging appearance has been observed among us. A considerable number are seriously impressed with a sense of their danger while out of Christ. One or two have obtained a hope. The Lord reigns, let the earth rejoice."

We are happy to state, that there is an uncommon attention to religion in Albany; and that a considerable number of persons have been admitted to the churches under the pastoral care of the Rev. Dr. Neill, and the Rev. Mr. Chester.

Within a few weeks past, there has been a remarkable revival of religion in Middlebury, (Ver.) The work has extended to the students of the College, and at least one hundred hopeful converts are reckoned in the whole. There is also a considerable awakening in *fourteen towns* in the centre of Vermont, eastward of Middlebury. We earnestly desire to be able to communicate further particulars from good authority.

We learn, that in most of the towns in the southern part of Litchfield county, (Conn.) there are hopeful appearances of a revival.

A letter from the Rev. Mr. Woodruff, of Tallmadge, Ohio, states, that, in a moral and religious view, there are many pleasant things in that town. An

act of incorporation for an academy has been obtained. There are a pretty large moral society, a library association, and, among the females, a charitable society, a praying society, and a society, denominated, "The Ladies' Literary, Moral, and Library Society." There is, also, a charitable society among the young men. In the state of Ohio there are four Bible Societies, besides some among the females. In Tallmadge there has been some special attention to religion for two or three months preceding June last. An uncommon seriousness had also commenced in Aurora.

N. B. *Though the Copy right of the Panoplist is secured by law, its Editor has given liberty to the Editors of the Christian Monitor, (as also to the Editors of various other periodical publications,) to make such extracts as they think proper, (giving credit.)*

London Missionary Society.

The twenty second annual meeting of this Society was held on May 9th, 1816. The following particulars are extracted from the Report.

In a letter from the missionaries at Eimeo, an island near Otaheite, it is stated, that upwards of two hundred persons have desired, that their names may be inscribed among the worshippers of Jehovah. The number of those, who in the different islands in the South Pacific Ocean, have openly renounced the worship of idols, cannot be less than 5 or 600, including most of the principal chiefs. The missionaries have composed in the language of the natives a History of the old Testament, and another of the New, and are proceeding in the important work of translating the scriptures. In the school at Eimeo, the number of scholars chiefly adults, amounted, Jan. 1815, to 295.

In CHINA, Mr. Morrison is proceeding in the great work of translating the Scriptures. During the last year he has completed and printed the book of Genesis. The book of the Psalms was expected soon to be finished. The second edition of the Chinese New-Testament, lately printed and bound up, may be afforded at the price of half

a dollar. Mr. Milne has removed to Malacca, where another missionary Mr. Thomsen, has joined him. Mr. Milne has commenced the publication in Chinese of a monthly religious Magazine.

In JAVA, where tracts in Chinese have been distributed, the people received them with unspeakable gratitude, some of them bowing respectfully to the ground, and kissing the books, which were given them; but they said, "*We want teachers to explain these things to us.*"

In BENGAL, Mr. May has established twenty schools, containing one thousand six hundred and fifty one children, among whom are 258 sons of Brahmins.

From AFRICA the accounts are peculiarly interesting. At one station, we are told, that an Auxiliary Society has been formed, by which the missionary there is supported and 400 dollars beside are contributed to the great object. At another, the people are building themselves brick houses; a school has been formed, consisting of about 50 children, many of whom can read the Bible; 20 adults have been baptized during the year, and 20 more are candidates for the ordinance. From another, missionaries recently sent to Africa write, that they have experienced the greatest delight in witnessing the power of religion in the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for the Society; for their good friends in the far land, who thought of them, and sent a teacher of the word among them. "I think," says one of the brethren who gives the account, "that the Hottentots may indeed be said to strive to enter in at the strait gate; and though you, my venerable fathers in England, often speak of the blessed effect of the gospel among the heathen, yet to form an adequate idea of it, you must come hither, and see it." At Bethelsdorp, three hundred have been added to the church during the past year; and fifty children in the school are able to read the Bible, to write, and to cast accounts. The Hottentots at this settlement have during the past year paid taxes to the amount of nearly 800*l.*; have contributed to the funds of the society 120*l.*; they are now building, at their own expense, a school room and a printing office; they make

collections for the poor, every Lord's day, the annual amount of which is more than 40*l*.; and they send out into the surrounding country a number of itinerants, by whom the knowledge of the gospel is happily diffused. The following is given as the speech of one of the native converts at a public meeting. "We are all Hottentots. We never had a house. We never were considered human beings. We never were allowed to look into a farmer's house.

But to day we are here, sitting together in a large white house (the place of worship.) We never had a waggon; and now there are more than twenty waggons, at Bethelsdorp, belonging to us Hottentots. Look at the women! they never had any decent clothes; now you see them sitting in white, and in various colors. We never had the honor of knowing any thing of God and his word; but now we can read and write; and the greatest thing, which God has favored us with, is sending to us, poor Hottentots, his servants, who daily explain to us his holy word." Then, with many tears, he cried out; "Is not this altogether the grace of God! love of God! mercy of God! men, brethren, Hottentots! praise the Lord God Almighty!"

Many of the people in CAFFRARIA, a country supposed to contain 100,000 inhabitants are very desirous, that missionaries may be sent to them; and preparation is making for the commencement of a mission among them. A mission has been begun among the Boshmen, a race peculiarly rude and savage. At Griqua town the natives have formed an Auxiliary Missionary Society; and having no money, the subscribers contribute property, to be sold for the benefit of the society. The following is a list of the subscriptions; elephant's teeth 30 pounds, nine young bulls, four heifers, one ox, twenty three sheep, and five goats. The Directors are procuring a coinage of silver for their use.

Maine Missionary Society.

This Society was formed June 18, 1807. It originally consisted of not quite fifty members. There are now between four and five hundred. Its ob-

ject is to provide missionary services for destitute places in the District; and especially to aid in the settlement of the ministry. With this view, those employed by this Society, instead of passing over a large tract of territory, have generally been stationed in some particular town, supplying only a few places in the vicinity. Since its establishment, fourteen of its missionaries have been settled in the District; and it has occasionally contributed aid in the settlement of others.

The funds of the Society from the annual assessment of its members and from contributions, for the first four years, amounted to about five hundred dollars annually; for the three following years, to about one thousand dollars; and for the last two years, from twelve to fifteen hundred. The number of missionaries employed has been gradually increased in proportion to the means possessed by the Society for supporting them; it being the object of the Society to expend its income in the course of the year. The last year fourteen missionaries were employed, whose labors together, amounted to one hundred and forty one weeks.

Officers of the Society the present year, are

Rev. Kiah Bayley, Newcastle, *Pres.*
Rev. Eliphalet Gillet, Hallowell, *Sec.*
Rev. David Thurston, Winthrop,
Assistant Secretary.
Hon. Ammi R. Mitchell, N. Yarmouth,
Treasurer.

Trustees. The President *ex officio*,
Rev. Messrs. Samuel Eaton, Jonathan Scott, Jotham Sewall, Eliphalet Gillet, Jonathan Ward, William Jenks, David Thurston, Edward Payson, Asa Rand, Jonathan Cogswell.

Auditor. Nathaniel Coffin, Esq.

American Missionaries.

MR. NOTT has recently arrived in this country from Bombay by the way of England, having been obliged to leave that promising missionary station by the state of his health.—In a letter from Messrs. Hall and Newell, dated Bombay, Nov. 29, 1815, it is stated that Sir Evan Nepean, the Governor, had recently assured them, that so long as they conducted in a manner agreeably

to their office, they had his entire permission to remain there. He expressed his confidence in them, his belief that they were doing good, and his attachment to the object.—They had already translated several tracts, copies of which were in circulation among the heathen; also a short catechism; and as far as the 23d chapter of the Gospel of Matthew.—The school which they had commenced was “gradually increasing.”

A report had reached Calcutta, previously to April 7th, that an American brig with missionaries on board, had arrived at Ceylon. This is the first intelligence, which has reached this country, from the missionaries, who sailed in the Dryad, last Oct. from Newburyport.

In a letter from Rev. George Burder secretary of the London Missionary Society to Dr. Worcester, we find the following prediction in relation to the beneficial consequences of engaging in the support of foreign missions, which has already been remarkably verified. “It is true, that you have much work to do at home, in your own borders; among the new settlements of white people, as well as among the aborigines of the country you possess; yet, as we have found by experience in Britain, that while we transmit the Gospel to foreign lands, religion flourishes more among ourselves, *so we trust it will be found in the United States; God will manifest his approbation of your missionary labors, by pouring out more abundantly of his Spirit in your own churches.*”

Panoplist.

Obituary notice of Deacon Noah Loud, who died in Pittston, June 4, 1816.

DEACON LOUD was born in Weymouth Mass. 1783. At the age of sixteen, his attention was called to the things relating to his future peace. On July 11, 1813, he was admitted a member of the church, in the West Parish, in Pittston. The following is the relation, which he exhibited to the church, of the exercises of his mind while under conviction and his views of the divine character and glory, at the time he ex-

perienced, as he humbly hoped, a change of heart. “When sixteen years of age, it pleased God to awaken my attention, in a measure, to the great concerns of my soul. It being a time of great attention among the people, in Weymouth, many were crying out, what shall we do? At this time, I began to think that I was among that number, who had sinned against God and had spent all my days, in the vain things of this world; that I was not prepared to die and meet God in peace. I often attended divine worship; but hearing the gospel preached was no comfort to me; it seemed like pointed arrows darting at my soul. In this situation, I felt condemned, and drew up some resolutions to mend my ways and try to do better in future; but alas! how vain are all the thoughts and resolutions of the natural heart. Notwithstanding all my serious impressions, at the time of hearing the gospel preached, they would vanish away when I came to go among my companions. In this situation, I remained a long time taking but little rest day or night. Soon after this, I went to school, and my conviction began to wear off. Having many temptations, I soon forgot that I was in the gall of bitterness and bond of iniquity. I became careless and remained stupid for a number of days. At length, being one day in the woods and attempting to fell a tree, it came into my mind that the tree would fall on me; I looked round, but seeing no safe way to escape, I left the tree without felling it. This gave me great sensations of mind. I felt condemned, and it appeared that there was but one step between me and everlasting destruction; that I was so great a sinner, that there was no hope for me; that I must lie under the heat of God’s wrath forever. I remained in this situation a number of weeks; but one Sabbath day after attending meeting, my distress was greater than ever. There appeared to be some in the meeting, who were in distress about the concerns of their souls, and some who were rejoicing in God; but all this was no comfort to me: all was gloomy; all seemed to increase my guilt. During the intermission, a young man, who had made a profession of religion, came to me and asked me how I

felt, I told him that I was a lost undone sinner, and that there was no hope for me. He asked if I wished him to pray with me; I answered him yes. He prayed some time, all which was no comfort to me, till quicker than thought, if possible, my mind was relieved. The dark clouds which hung over, were all dispersed. At that time I trust and hope I received, in and through the rich and sovereign grace of God, that, which alone, will cause the guilty, fallen creature to ascribe all the glory to God. At this time, I think I could rejoice with the people of God. Christ and the gospel appeared different. All nature seemed to smile and speak praise to God. The preaching of the gospel appeared different from what it had ever done before; and for about a year, I enjoyed great comfort in religion."—About this time, he moved, with his father, from Weymouth to Pittston, where he enjoyed no regular religious instruction; and finding few Christians to animate him in the performance of religious duties, he relapsed into a state of great stupidity, which he describes as follows; "I have lived seven or eight years, to my shame, according to the course of this world, not bearing the cross of Christ, but denying him in life and conversation. About four years ago I was in the town of Boothbay, where God was, as I trust, pouring out his Spirit upon the people; and I hope and trust that I was brought to see the evil of my ways and the danger of neglecting religion. Since that time, I have greater evidence that my foundation is built on Christ; but desire to search my heart lest I should be found among those whose foundation is built on the sand." From the time of his becoming a member of the church, he maintained a firm belief in the Calvinistic doctrines. He was constant in his attention to public worship, and appeared to maintain an habitual thirsting after righteousness. In February, 1814, he was chosen deacon of the Church, and faithfully performed the duties of the office, till prevented by the progress of his disease. In conference meetings, which he attended every Sabbath evening, while able to leave his room, he was devotional, zealous in his addresses to the

wicked, warning them to flee from the wrath to come, and affectionate in inviting the righteous to a faithful performance of duty. During his long and painful sickness, he exhibited an example of christian patience and resignation. As his disorder, from its commencement, afforded him no hope of recovery, he soon became established in a belief that his residence, in this world, would be short, and improved every opportunity to converse with his neighbors and friends, as though he expected no further interview with them, till he met them in another world. Some time after his confinement, he said to his friends; "I have been two or three months grappling with death, not being willing to leave this world; but now, I can say that I am entirely willing to go whenever the Almighty sees fit to call me. I feel as though I could go to sleep, as easy as though I were in perfect health, (if my cough did not trouble me,) if I knew that I should not awake but in the world of spirits. If the Almighty should deprive me of my senses, I know that I shall awake in glory. I have assurance that when the hand of death shall cling to me, I shall be in happiness beyond every description. But should the Almighty continue me along in this weak and low situation, I am willing to suffer, for I know that whatever God does is right; he can do nothing wrong." A few days before his death, a number of young men called upon him, whom he addressed thus; "Young men, you must die as well as I. Though you are now in health, something will take hold of you which will carry you off. Now is the time to attend to the things of religion. However light you may think of these things, the time will come, when you will see their importance. And I entreat you to attend to them while in youth, for there is nothing else will make you happy in this life, in the dying hour, or in the world to come; but in my weak situation, I can only say a few words to remind you of these things."

He frequently exhorted the members of the church to live in harmony and to suffer no divisions among them. Being sensible that he was near his end, he called his wife and said; "How

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should you feel to behold me a corpse. I think this will soon be my situation." Upon this he desired her to be reconciled to her situation, charging her to "keep their children to school as much as possible: to keep them from profaning the Sabbath; to go with them constantly to the house of God, and to keep them from the company of wicked children; observing that he had given her and his children up to God, and could do no more for them. On the Sabbath before his death, he called his oldest child and said to him; "Remember the Sabbath day," and when I am dead, remember that this was your father's dying request. A short time before his death, a friend called upon him and expressed her sorrow to find him exercised with so much pain, to which he replied; "I am very glad, for this day is, with me, a great step towards the grave." Finding his strength failing and apprehending himself near his end, he said to his father, who stood by his bed, "dear father set your house in order. O what a glorious thing it would be for the father and son to meet in heaven to praise God together!" His father asked him whether he were willing to leave his friends, to which he replied, "yes, dear father, I am willing to leave every thing in this world." When informed that he probably could not continue through the night, he raised his head from his pillow, and beholding the room crowded with his friends, who had called to see him for the last time, he said, "I bid you all a final farewell. I rejoice that death is approaching. I feel as though I could mount on eagles' wings to meet my God. I am not, at all frightened at death. I only wish to be reconciled to God's will." Soon after which he exclaimed, "I shall rejoice. Come on, welcome death, come on, come on. Death does not terrify me. Glory to God, amen." The progress of death at this time, deprived him of the power of speech; but he extended his arms, in transports of joy, and was heard to whisper, "O Jesus! my Jesus! into thine hand I commend my spirit, I give myself wholly up to thee," and closed

his eyes in death. "The righteous hath hope in his death."

ORDINATIONS.

ORDAINED, 12th June, at Norfolk. (Con.) Rev. RALPH EMERSON. Introductory prayer, by Rev. Mr. Hallock of Canton. Sermon by Rev. Mr. Beecher of Litchfield. Ordaining prayer, by Rev. Mr. Star of Warren. Charge, by Rev. Mr. Beech of Winchester. Right hand of fellowship, by Rev. Mr. Lee of Colebrook. And concluding prayer by Rev. Mr. Coles of Canaan.—19th June, at Waldoborough, Rev. DAVID MEAUBEC MITCHELL. The Rev. Jonathan Belden of Bristol offered the first prayer. The Rev. Edward Payson of Portland, preached the sermon. The Rev. Elihalet Gillet of Hallowell made the consecrating prayer. The Rev. Kiah Bayley of Newcastle gave the charge to the pastor, and the Rev. Jonathan Ward of Alna, the charge to the church and congregation. The Rev. William Jenks of Bath gave the right hand of fellowship. And the Rev. John W. Ellingwood of Bath made the concluding prayer.—At Bristol (R. I.) Rev. JOEL MANN. Introductory prayer by Rev. Mr. Shepherd of Little Compton. Sermon by Rev. Mr. Mann of Westminster. Consecrating prayer by Rev. Dr. Patten of Newport. Charge by Rev. Mr. Wright of Bristol. Right hand of fellowship by Rev. Mr. Hitchcock of Newport. And the concluding prayer by Rev. Mr. Clark.—3d July at Arundel, Rev. GEORGE PAYSON, Introductory prayer by Rev. Mr. Porter, Pomfret (Con.) Sermon by Rev. E. Payson. Ordaining prayer by Rev. J. Cogswell. Charge to the Pastor by Rev. E. Gillet. Charge to the People by Rev. N. H. Fletcher. Right hand of fellowship by Rev. J. Greenleaf. And concluding prayer by Rev. Mr. Putnam, Portsmouth, (N. H.)—12th July, at Woodbridge (N. J.) Rev. HENRY MILLS. The Rev. Dr. Richards preached the Sermon. The Rev. Dr. Griffin gave the Charge to the pastor; and the Rev. Mr. McDowell the charge to the congregation.

POETRY.

FROM THE PANOPLIST.

THE INVALID.

*"To depart, and to be with Christ ;
which is far better. Phil. i. 23.*

Another weary day is past,
Another tedious night has come,—
When will arrive the long, the last
Night of the tomb ?

I long to lay my aching head,
My weary limbs, and throbbing breast,
Low in the silent, narrow bed,
Sweetly to rest.

How long, dear Lord, must I remain,
A faint and sickly pilgrim here ?
Oh, when wilt thou rebuke the pain,
And chase the tear ?

When shall my weary footsteps press
The peaceful port, th' eternal shore ;
Nor Sin, nor Pain, nor Weariness,
Torment me more ?

Oh, 'twill be soon ! I feel 'tis nigh !
This shattered frame must soon decay ;
Fly swiftly round, ye seasons, fly,
And bring the day ;

When I may lay my aching head—
These weary limbs—this throbbing
breast—
Low in the peaceful, narrow bed,
Which Jesus blest.

*"He healeth the broken in heart, and
bindeth up their wounds."*

"O thou, who dry'st the mourner's
tear.
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee.

The friends, who in our sunshine live,
When winter comes, are flown ;
And he, who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded
part,
Breathes sweetness out of woe.

When joy no longer soothes or
cheers,
And ev'n the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too.

Oh, who could bear life's stormy
doom,
Did not thy wing of love
Come, brightly wafting through the
gloom
On peace-branch from above.

Then, sorrow, touch'd by thee, grows
bright
With more than rapture's ray ;
As darkness shews us worlds of
light
We never saw by day."

HUMILITY.

"Man, wretched man, was never
made
In pride or power to put his trust ;
His proper dwelling is the shade,
His only shelter is the dust.

"Those hapless wits that highest
soar,
The widest range of sorrow see ;
Know this—you need to know no
more—
That wisdom is humility.

"In lowest vales, the flowers display
The fairest hues, the world around ;
The jewel lurking in the clay
Is seen by looking on the ground

"Of heav'n if you would catch a
gleam,
On humble objects fix your eyes ;
So trav'lers on a glassy stream
Look down indeed—but see the
skies."

*Communications for the Moni-
tor are requested, addressed
(post paid) to E. Goodale, the
printer, Hallowell.*